INSTRUCTIONS

FROM A

MOTHER

TO HER

DAUGHTER.

Tranſlated from the French.

DUBLIN:
Printed for W. WATSON, at the *Poets-Heads*, in *Caple-Street*. 1758.

BRITISH MUSEUM

INSTRUCTIONS

FROM A

MOTHER to her DAUGHTER.

AS you are now of an Age, my dear Daughter, capable of a little Inſtruction, I thought it my indiſpenſible Duty, to give you a few eaſy Rules, which I hope will make your Life as amiable as *Chriſtian*. I do not require of my dear Daughter an auſtere, troubleſome, diſagreeable Devotion, which is of little Uſe to thoſe who practiſe it; becauſe they know not what Chriſtianity means, or what it was inſtituted for. In the Days of Paganiſm every one made a God for himſelf; at preſent every one ſuits his Devotion to his Inclinations.

Some make it conſiſt in repeating a great Number of Prayers, and, provided they have omitted none of thoſe they preſcribed to themſelves, think they have done enough, that their Hearts are their own, they may diſpoſe of them as they pleaſe; provided that this Lip-Tribute to God be duly paid: Others ſuppoſe that fanatical Oddneſs is Devotion, tho' it ſhould lead them from the plain Duties of their Station, to imaginary ones; cauſing them to neglect the Care of a Family which God hath intruſted them with, to do other good Works, which, tho' good in themſelves, can only be ſo to them, as far as they agree with the Duties they are bound to perform, in the Station of Life in

which God hath placed them. An Exceſs of Devotion can never laſt, a Neglect of Devotion is Death to the Soul. You are a Chriſtian, my Daughter, that is to ſay a Child of God, and of conſequence an Heir to God himſelf, and Co-heir with Chriſt, called to enjoy God, to be his Temple; 'tis for this Cauſe, that you were conſecrated to him in Baptiſm. St. Paul tells Chriſtians, that they are the Temples of God, that God will dwell in them, and he will dwell in them by Faith: this, my Daughter, is what you are called unto; but it would be to little Purpoſe, to tell you of ſo great, and ſo honourable a Deſtination, except I ſhewed you at the ſame Time, what you are to do, to obtain it.

As you are compoſed of Soul and Body, we muſt regulate both, and begin with the nobleſt Part of yourſelf. I have told you, that you are the Temple of God; what can procure this Advantage for you? Liſten to the Oracle of Truth: If any one, ſays Jeſus Chriſt, doth my Will, my Father will love him, and we will come unto him, and make our Abode with him." that God may dwell in you, you muſt do his Will.

I think I hear you ſay, my dear Daughter, how ſhall I do the Will of God, if I don't know it? You will eaſily know it, if you are willing to be inſtructed, God teaches you nothing but his Will. His Will is to reign in you, may you never become a profaned Temple, which from a dwelling for God, is become a Retreat for Reptiles. Never by any wilful Sin oblige God to leave you. If this Misfortune hath happened to you, loſe not a Moment to return to him, in the bitterneſs of your Heart; requeſt that he will not forſake you; if he doth, how much is it to be feared, that he will not return? Not on his Part, who is infinite Goodneſs, is this to be apprehended; but on your own, as Man grows hard of Heart when abſent from God; and the longer this Abſence, the greater is the hardneſs of Heart. Let not a vain Fear, which

ignorantly

ignorantly is termed Humility, prevent your return to God, as ſoon as you are fallen; this is of the utmoſt Conſequence to you, and without which you cannot lead a Chriſtian Life; but as it is much more uſeful not to fall, than to riſe after having fallen, we muſt try to prevent it.

Walk, ſaid God, in my Preſence, and be perfect, repreſent to yourſelf God always preſent, and you will not Sin. You ſee then, that to do the Will of God, we muſt walk in his Preſence. This is abſolutely neceſſary to us. Why do ſo few Chriſtians walk in the Preſence of God? The Reaſon is that they are ignorant that God dwelleth in them; but for you who are informed of this Truth, it is only neceſſary to ſhew you how to make uſe of this divine Preſence. There are two Ways of doing this; the Firſt is by Prayer, the other is by the Practice of the Will of God, in the Manner of paſſing your whole Day. As to Prayer, you ſee you have not far to go to ſeek for God: For, in him we live, and move, and have our Being. St. Auguſtine ſaid, I looked for you, O! my God, in Heaven, in Earth, and in thy Creatures; and I did not find you, I was ſeeking you far off, and you were very near; I no ſooner ſought for you in my Heart than I found you there. After having inſtructed you, where you are to ſeek for God, and addreſs your Prayers to him, you muſt be taught how to Pray. There is vocal Prayer, and the Prayer of the Heart; but as vocal Prayer borroweth its Value from that of the Heart, I ſhall begin with the laſt.

St. Paul commandeth us to pray without ceaſing; you muſt then be taught a Prayer which can be made at all Times, (ſince we are to pray without ceaſing.) A Prayer, which doth not hinder our outward Employments, ſuch a Prayer as Princes, Kings, Prelates, Prieſts, Magiſtrates, Soldiers, Phyſicians, Lawyers, Women and Children, Artizans, Labourers, ſick and healthy People, muſt make.

This Prayer is not a Prayer of the Head, but of the Heart; it is not a Prayer of Thought alone, becauſe the Underſtanding is ſo limited, that whilſt it thinks on one Thing, it cannot attend to another; but it is a Prayer of the Heart, which is not interrupted by the Occupation of the Mind. Nothing can interrupt the Prayer of the Heart, but irregular Affections; and when you have once experienced the Sweetneſs which attendeth the Love of God, it will be impoſſible highly to reliſh any Thing elſe. This Prayer in ſhort is nothing but the turning of the Heart to God, and the inward Exerciſe of Love. It is a frightful Misfortune that ſome think themſelves diſpenſed with from performing this Duty to which all are called; as all are called to Salvation. If you would be ſaved you muſt pray, for you muſt love; and none can be excuſed but thoſe who have no Hearts. Come then, Children, to your Father, and he will receive you with the Arms of Love; come, Patients, to your Phyſician; fear not to approach him, becauſe you are very ſick, for he will heal you. Come, poor afflicted ones, oppreſſed with Woe, and you ſhall find reſt to your Souls. Come, loſt Sheep, to your Shepherd; come, Sinners, to your Saviour. You who think yourſelves leaſt fit for Prayer, are fitteſt for it. Even the ignorant and ſtupid may pray, tho' they cannot meditate; few are fit for that. People ſhould be taught to pray as they are taught their Catechiſm; for though all are capable of Prayer, and may eaſily perform it, with the common Aſſiſtance of God's holy Spirit, which is given to all Chriſtians; yet thro' Ignorance, or Miſapprehenſion, they make that difficult to themſelves, which is as eaſy as it is to breathe; and as neceſſary to their eternal Life, as Breath is to their natural one.

Prayer is the Key to Perfection, and ſupreme Happineſs; it is the effectual Means of conquering all Vice, and gaining every Virtue; for the Way to become perfect is to walk in the Preſence of God. He ſays it himſelf *(a)*; *Walk in my Preſence and be ye perfect*, and Prayer alone can give that Pre-

(a) Geneſis 17. v. 1.

ſence,

ſence, and that continually. Nothing is eaſier than to love God, he is as near to each of us, as we are to ourſelves, (for in him we live, and move, and have our Being) and he hath more Deſire to give himſelf to us, than we have to Poſſeſs him. All that is to be conſidered then, is the Manner of ſeeking him. There are two Ways of introducing the Soul into Prayer, the firſt is by reading Meditations; the ſecond by meditating. For the firſt, chuſe any Truth you mean to think of, read two or three Lines, taſte and digeſt it, reflect on it whilſt it gives you Pleaſure, then paſs on to another. Proceed in the ſame Manner, reading no more than half a Page at a Time. It is not the Quantity, but the Manner of reading which improves us. Thoſe People who run ſo faſt profit little, as Bees do not extract Sweets, by flying over; but by repoſing on Flowers. Read then in this Manner, and cuſtom will make it agreeable to you.

The other Method of preparing yourſelf for Prayer is by Meditation; and for this ſet apart a choſen Hour, and not always whilſt you are reading. After having by Faith placed yourſelf in the Preſence of God, exclude all other Objects as much as poſſible; know that he hath promiſed not only to be with, but alſo in us; and that if any Man will do his Will, he will come unto him and make his Abode with him. Thus retired from all outward Objects into yourſelf; be aſſured that God is there Preſent. Let your principal Exerciſe be the Preſence of God, remain peaceably in that Preſence, conſider the numberleſs Favours you have received, the Dangers and Snares you have eſcaped, the Sins you have committed, the poſſibility of ſhewing your Gratitude by advancing the Glory of God by your Example, Fortune or Influence: Meditate humbly, expecting every Thing from God and Nothing from yourſelf: For what haſt thou, that thou didſt not receive? Even the Inclination to uſe his Gifts and Graces to his Honour, is a new Grace and Gift. Always remember this fundamental Truth, that the Kingdom of Heaven is within you, that you muſt ſeek for it there,

and then remain full of Reſpect and Confidence in God's Preſence: It is a ſhort and effectual Way to conquer wandering Thoughts, to recollect peaceably, that God is preſent. Should you combat them directly, you irritate them. I likewiſe counſel young Beginners, not to run from Truth to Truth, but to dwell on the ſame Truth, whilſt they find themſelves ſo inclined; this is the Way to comprehend, to taſte, and to impreſs them ſtrongly on our Minds.

It is difficult at firſt thus to retire into our ſelves; becauſe of the Habit which the Soul hath of being always abroad; but when by a little Conſtraint, you have accuſtomed yourſelf to recollection, it will grow pleaſant, not only from Habit, but alſo, becauſe that God, who only deſires to communicate himſelf to his Creatures, will ſend abundant Grace, and an experimental Taſte of his Preſence, which will render it very eaſy.

We ſhould not only be taught to what End we were made, but likewiſe how to enjoy that End.

Begin your Prayers with a profound Act of Adoration to God, annihilating yourſelf before him: And then endeavouring to cloſe the Eyes of the Body, open thoſe of the Soul, and fix them on God preſent in you, and keep the Thoughts from wandering as much as poſſible, then ſay the Lord's Prayer, comprehending what you ſay: Thinking that God is in you and will be your Father; and in the Quality of a Child, aſk what you want of him, and having pronounced this Word *Father*, remain ſome Moments in reſpectful Silence, waiting until this celeſtial Father ſhould make you know his Will. Conſider your ſelf as a Child, fallen and hurt by your fall; who has neither the Power to recover or cleanſe himſelf. Expoſe your Wants to your Father in an humble Manner, intermixing ſome Words of Love and Sorrow; then remain ſilent. After that, purſue your Prayer, and pray this King of Glory to reign in you, ſurrendering up yourſelf that he may do ſo; and then Proceed to make the ſecond Requeſt, that his Will may be done in Earth as in Heaven. Then humbly ſupplicate that God

ſhould

ſhould accompliſh in, and by you, all his Will; and to this Purpoſe give to God your Heart, and Liberty, that he may diſpoſe of them as he pleaſeth; and knowing that the Employment of the Will, ſhould be to love God, ask this Love of him, and thus go through this Prayer. You ſhould not burthen yourſelf with a Multitude of Prayers; the Lord's Prayer alone repeated in this Manner would produce excellent Effects. You may repreſent the Wants of your Family; but this with reſignation to his Will.

Always remember that God is in you, not that we can form an Idea of God, but a lively Faith of his Preſence ſufficeth: For we muſt not form any Image of God, excepting in Jeſus Chriſt, in whom the whole Godhead dwelt bodily. You may conſider *Him* as a Child, as crucified, and in every other State of his Miniſtry; but chiefly let the Soul think of him, as always in its ſelf, for, *except ye be Reprobates, Chriſt dwelleth in you.* When the Soul hath exerciſed its ſelf in this Manner for ſome Time, it will perceive that by little and little a greater Facility to apply itſelf to God, will be given to it; it will retire into itſelf with greater eaſe, Prayer will become ſweet and agreeable. You will know that by it you find God. Never finiſh your Prayers without remaining for ſome Time in a reſpectful Silence. It is of great Conſequence that the Soul ſhould go to Prayer with Courage; let it bring a pure diſintereſted Love; and not go ſo much to obtain ſomething of God, as to pleaſe him, and do his Will; for a Servant who only obeyeth his Maſter in hopes of a Recompence, is not ſo worthy of one, as he who ſerveth him from Love likewiſe.

Go then to Prayer in order to pleaſe God, and then you will be conſtant in them, in every Diſpenſation, whether of Dryneſs or Delight. As God is deſirous to give himſelf to the Soul who loves him; he hideth himſelf ſometimes to awaken its Sloth, and oblige it to ſeek him with Love and Fidelity; but with what Goodneſs doth he recompence his faithful Servant's Patience and Attendance!

When you are thus diſpoſed, it will be as needleſs to require your daily Attendance on God's Publick Worſhip as to deſire a juſt Man to pay, or a generous one to give. It is true that God tyeth not himſelf to the uſe of Means in giving us his Grace; but he tyeth us to their uſe, when he hath commanded them for that Purpoſe.

Our great Example and Maſter Jeſus Chriſt, conſtantly attended the Jewiſh Synagogues and Temple, and ſhewed the higheſt Inſtance of Indignation at the Profanation of his Temple. He ſaith his Houſe ſhall be called of all Nations a Houſe of Prayer; therefore, [illegible] Nations ſhould reſort to it. *St. Paul* commandeth [illegible] not to neglect the aſſembling ourſelves together, [illegible] the Manner of ſome is: And Chriſt hath promiſed, that where two or three are gathered together, there is he in the midſt of them; to thoſe who confine themſelves either to the Prayer of the Heart or vocal Prayer, it may be ſaid, this ought ye to have done and not to have left the other undone.

It may not be improper to adviſe you to, (at leaſt) as reſpectful a Behaviour to the King of Kings in his Houſe, as is required in the Courts of his Repreſentatives: Therefore forbear curtſying or whiſpering in Church. Kneel low, ſtand when you ought, abſolve not the Congregation of their Sins; were all Parts of Divine Service attended to, we ſhould do more than behave decently; for we ſhould liſten when God's Word is read, as if he ſpoke to us from Heaven, and we ſhould pray, as if we expected to be heard there, as if all that Omnipotence can give in Time and Eternity, to us and to all Mankind, depended on our Prayers, as they do: For to a Prayer of Faith every Thing is poſſible, every Thing is granted, and God hath not promiſed them unaſked. The IVth Commandment, and many Parts of *Iſaiah*, commandeth and teacheth how to keep holy the ſeventh Day. It is likewiſe to be a Day of reſt for us, our Servants and Cattle, we are not even allowed to ſpeak our own Words on that Day.

Now,

Now, my dear Daughter, let Reaſon and not Faſhion determine, whether Travelling is reſting; and making impertinent Viſits, forbearing to ſpeak our own Words; and then let Scripture and not Faſhion be obeyed. As for thoſe Amuſements which give Public Offence on that Day, they are prohibited by St. *Paul*, where he declareth that he would faſt whilſt the World ſtandeth, rather than lay a ſtumbling Block in his weak Brother's Way. We are not ſo happy as the firſt Chriſtians were, who received the Holy Sacrament daily; however, receive it as often as you can; never turn your Back upon it; remember that thoſe who refuſed to come to the Marriage Feaſt, were in no better a State than he who came without a Wedding Garment. The beſt Preparation is a good Life, and no Preparation will avail without that; therefore fear not to receive the Holy Sacrament, when your Life is a Preparation for it, although you had no previous Notice, but when you have, the moſt careful Examination of your Ways, the moſt induſtrious Trimming of your Lamp, is ſurely neceſſary to receive the higheſt Honour, and Bleſſing that human Nature is capable of; for in that Holy Supper the Body not only receiveth the Elements of Bread and Wine, but likewiſe with them the glorious Body and Blood of Chriſt, and the Soul receiveth the Sacred Trinity.

Thus give yourſelf to God, my dear Daughter, with a ſincere and true Heart, and when you find that Heart ſtrongly inclined to ſome of his Creatures, you muſt be patient with yourſelf, combat it not ſo much with Reaſon, (which would make you very Uneaſy) as with an humble Confidence in God's Aſſiſtance, ſo let your Fancies and Temptations paſs away, and peaceably remain in the Preſence of God: All you can do is to avoid the Occaſions that produce ſuch Thoughts; and die to Vanity, which is the ſource of Evil. You muſt not be uneaſy at the Temptations and Viciſſitudes to which Humanity is ſubject, for you muſt bear yourſelf; theſe, not conſented to, do you no harm. Accuſtom yourſelf as much as poſſible to a ſweet Calmneſs of Diſpoſition; be not

ſcrupulous

crupulous about Trifles, act in all Things with Diſcretion; act for God in all Things, and of this be certain, that whatever happens to you, is by his Order; give him contentedly the preſent Moment, and leave the future to his Providence; be not apt to imagine what you would do in other people's Circumſtances, but act your own part well, and whatever State, or Employment is allotted to you, depend upon it, that is beſt for you. If you will follow my Advice, you ſhould not be too apt to ſpeak of God; long ſpeak to him, before you preſume to ſpeak of him; it is not by ſpeaking of God that we expreſs, what we feel for him. God requireth ſecreſy in what he operates in us; if we are to manifeſt it, let it be by the Goodneſs of our Conduct, by the Sweetneſs, the Gaiety, the Chearfulneſs of our Diſpoſitions, in every Diſpenſation. We may often keep even in Company an inward Solitude, and without that, the outward ſignifies little. Nothing is ſo important as to know the will of God upon all Occaſions; the will of God is known by his Word, by his Grace, and by his daily Providences; we neglect all theſe, and therefore, we neither know, nor do the will of God. Grace is loſt, is even unknown to the generality of Chriſtians, becauſe they do not attend to it, becauſe they will not liſten to God ſpeaking in them, far from doing as *David*, who liſtened to what the Lord ſaid within him, *Pſalm* xxxiv. *verſe* 9. Every thing depends on this Attention, therefore it is ſaid, *to Day if you will hear my Voice harden not your Hearts*. Why is it ſaid to Day? To ſhew that we muſt have continual attention to it? And why muſt we be ſo attentive? Becauſe the Voice of Grace is delicate, it is a Voice which inclines the Heart, and not a Voice that makes itſelf underſtood by Ideas, or diſtinct Words. This divine Voice is Virtue, which inclines the Heart ſweetly and gently to God; but it is neceſſary that the Heart ſhould be diſengaged from the World to be flexible to Grace; we muſt likewiſe be very attentive to this ſoft Voice of Grace; God was not in the Whirlwind, nor in the Earthquake, but in the Zephyr, which is a very gentle Wind.

Wind. 2 *Kings* xix. 14. Be not uneaſy at what paſſes in you without your conſent; avoid uneaſineſs, for God dwelleth in the Calm. As for outward Providences, every Day, every Moment continually diſcovereth them; we muſt be faithful in following them Moment after Moment, approving all that happens to us, whether it be ſweet, or bitter; crucifying, or comforting; whether from God who afflicts us, or from Creatures who perſecute and uſe us ill, or from ourſelves by our Miſtakes, or Imprudences, in this we cannot be deceived; for nothing is more certain than that all which happens to us, our Sins excepted, is God's will, for the Practice of this divine Will, you muſt after what hath been adviſed, in relation to Prayer, perform preferably to every thing elſe the duties of your ſtate of Life; this is your principal Devotion. To ſecure you from an indolent Life, my dear Daughter, we muſt regulate a Chriſtian Day, which I ſhall do; requiring you to be as exact in following it as you can.

RULES for a Day.

RISE every Day at the ſame Hour, and go to Bed the ſame; when one is irregular he always lives in diſorder; you muſt not ſit up later than ten o'Clock, or riſe later than ſeven: It will be well done to riſe earlier as you grow older.

As ſoon as you awake, give the firſt of your Thoughts to God, and offer to him the firſt of the Day, never fail to fall on your Knees immediately upon Riſing; you owe this mark of Adoration to the Majeſty of God. Pray conſtantly Morning and Night, and offer yourſelf to God, that he may diſpoſe of you inwardly and outwardly as he pleaſeth: Let your principal Exerciſe be a continual Submiſſion to the will of God; endeavour to conform yourſelf in all things to his divine Will; let it be your Sovereign, be its Slave; thus to ſubmit, is to Reign.

Dreſs yourſelf quick as you can, loſe no Time;

Time

Time was given us to employ, and not to loſe; fly Idleneſs, avoid Magnificence and Affectation in your Dreſs; but avoid Negligence likewiſe, be elegantly neat, not to offend; avoid Expence, let your Cloaths be well choſe, and well made; may your Virtue, your Politeneſs, your good Conduct diſtinguiſh you, and not your Dreſs; they muſt have little Merit who depend on Cloaths, and Equipage for Diſtinction; let no Morning paſs without ſome improving Reading: I recommend the Imitation of Jeſus Chriſt, by *Thomas á Kempis*, and ſuch Books; read little, but read with Taſte, and Application; that you may improve by what you read; and to this purpoſe read ſlow; Love is kindled by Prayer, but it is eaſily extinguiſhed if not kept up the reſt of the Day, by frequent inward returns to God of peaceable acts of Love, and Gratitude.

It is by reading of the Holy Scripture that you will particularly know to what Chriſtianity obligeth you; read it conſtantly, make it your principal Study; let it be your daily Bread; you will there learn from Jeſus Chriſt himſelf what you muſt do; not to diſpleaſe him: Your Religion is there in its Purity; you will there be ſupported by the Example of the Patriarchs and Saints of the old Law, as well as by the firſt Pillars of the Church. It is in this Study, my dear Daughter, (which I recommend to you above all others) that you will find the Subſtance of all other Books: I counſel you not to let any Day paſs without reading ſome part of it, that you may comprehend all its Beauties; ſometimes read it here and there, as you find yourſelf inclined; but generally read it regularly; read with Humility, not for Parade, but to improve yourſelf.

You may employ your Afternoons in Work, or Viſiting; you may amuſe yourſelf, but never paſs an Afternoon without ſome recollection in Prayer; at Night examine yourſelf and make an act of Contrition; then repoſe in the tender care of your divine Maſter;

Maſter; this will make your Slumber ſweet, awake under the ſame Protection, riſe with the ſame Diſpoſition; if wandering Thoughts or Reflections come into your Head that you do not approve of, trouble not your Reaſon with them, let them paſs; if they are involuntary, they do not hurt you: Turn your Heart gently to God, which is the beſt way to get rid of them; continue your Day as you have begun it, ſo that in your Employments, and even Amuſements, you may from Time to Time turn your Heart to God; deny yourſelf ſomething or other every Day that would pleaſe you, in imitation of St. *Paul*, who bore in his Body the Mortification of Jeſus Chriſt. Man loves Pleaſure naturally; you muſt often fly from it, till you are perfectly converted; and then you will love what is diſagreeable if Duty requires it, as formerly you loved Pleaſure. The Eyes are a ſource of infinite Sin, Puniſh them often with Tears for your Sins; but as this is not in our Power, being conſtitutional, it can never become a Precept; cloſe them in Prayer, that they may exclude outward Objects, reſtrain them from Coquetry; puniſh them by not always ſatisfying their Curioſity; this you will find no Inconvenience in your future Life.

The Tongue ſhould be puniſhed by depriving it of the pleaſure of ſaying certain Things which equally pleaſe our Vanity and ill Nature; mortify your Taſte ſometimes, by eating ſuch Things as you like leſs than others; this may be done without Oſtentation, or injuring your Health; we muſt mortify our Hearing by not liſtening to flattering Converſation, which poiſons the Mind. We muſt conquer Sloth by riſing earlier, and ſteal ſome Moments from Sleep, to conſecrate them to God; but true Mortification, and which ſhould be practiſed in all Times, and in all Places, is to bear for the Love of God, not only the Misfortunes, but likewiſe the inconveniences of Life which happen by his Providence; ſuch as Heat or Cold, low Spirits, delicate Health; the diſagreeableneſs of thoſe we meet with, their want of reſpect, or love for us; the aukwardneſs of Servants, their Faults, the ill-

will

will of Men, their offenſive Railleries, their Calumnies; our own Imperfections, and the trouble we find in conquering our irregular Habits.

The beſt Humiliation, and the hardeſt to ſupport is that which we ſuffer for our Imperfections, Faults and Sins. We muſt bear ourſelves, and conſider that we are as Lepers, whoſe Sores we muſt dreſs, and conſtantly attend, without being impatient, or diſguſted, for God's ſake. It is neceſſary, my dear Daughter, that our Prayers ſhould always be attended, with true and ſolid Mortification. Let us not flatter ourſelves, Prayer and Mortification are two Siſters, ſo eſſentially linked together, that when one dies, the other is in great Danger. Dryneſs and Dullneſs in Prayer is often a Puniſhment for the want of Mortification, God is jealous, he puniſhes our Infidelities by his Abſence. Do then what I have told you every Day, make this double Sacrifice to God, by depriving yourſelf of ſomewhat that pleaſes you, and doing ſomething you diſlike; do not flatter yourſelf, be ſincere with God, and do this ſo entirely for his ſake, that none but he who minds the Intention more than the Action, may perceive it.

As Converſation is the pleaſure of Society, ſome Rules *for it may be Uſeful.*

CONverſation ſhould be gay, polite, eaſy, free from Diſputes; never ſay any thing that can give Pain, good Nature pleaſes more than Wit: Beware of Satyr, it is a notable Crime, bear the Defects and Faults of others, ſpeak Evil of no one; take the Part of the Abſent, if poſſible, or be ſilent, neither judge hardly, or believe Evil lightly of any one, never exaggerate or lie, forget yourſelf and Vanity will want its Food; fly Flatterers, they laugh at what they applaud; make your Friendſhips with People of ſolid Underſtanding, and ſincere Piety; allow ſuch to tell you your Faults, thank them for it;

it; if you permit them not this Liberty, you never will amend of them: Truth ſhews the diſintereſted Friend; never forſake your Friends, except they ſhould prove vicious, and make your Friendſhips only, where that caſe is impoſſible. Avoid Affectation, we are not ridiculous for being what we are, but for pretending to be what we are not; diſtruſt Women that are not Virtuous, they are more dangerous than Men; be polite to all Men, but familiar with none; dread more than Death what may injure your Reputation; permit no one to ſay what you ought not to hear, keep your Heart carefully, let no one ſuſpect he hath a preference there; avoid the dangerous deſire of making Lovers; be ſecret, be ſincere, Art is as full of trouble as of Sin; never repeat what will make Miſchief, let your Diſcretion be delicate in all Points. By obſerving theſe few Rules you will avoid much trouble, and gain many Friends; you will have no Enemies, but thoſe who are ſo to Virtue; be Charitable to the utmoſt of your Power, take care of the Poor upon your Eſtate, you are chiefly obliged to relieve them; comfort the afflicted, afflict no one, viſit the Sick, let your Temper be ſweet and even, free from Oddneſs; never find Fault without Reaſon, that your Reproofs may be of uſe, and to that Purpoſe, do not ſpeak whilſt you are angry; to your Servants ſhew Steadineſs, and Condeſcenſion, but no Familiarity; if they are ſick, ſend them not out of your Houſe, except the nature of their Illneſs ſhould make it unavoidable, and in that caſe, ſoften their Removal with ſuch kind care, that they may be ſenſible you could not avoid it: Let your Kindneſs extend to their Children and Families, you are intruſted with more than the Bodies of your Servants, inſtruct them, give them time to perform their Duties to God; let your Kindneſs and Gentleneſs give them cauſe to thank God that they came under your Care: The Head of a Family is its Apoſtle likewiſe. Forgive eaſily, and never give Occaſion for the exerciſe of this Virtue in relation to yourſelf.

To

To be able to do all this, you muſt beg God's Aſſiſtance, and if you thus live, you will be happy here and hereafter.

A MEDITATION upon theſe Words of our SAVIOUR,

Learn of me, for I am Meek and lowly of Heart, and ye ſhall find reſt to your Souls.

MY God! I preſent myſelf to be inſtructed and animated at thy Feet; you are here preſent, it is you who incline me by your Grace to come to you. I only liſten to thee, I only believe thee, ſpeak, Lord, for thy Servant heareth; Lord I adore thee; my Heart loveth thee, I humble myſelf with Joy before thee: O eternal Majeſty! I come to receive all Things from thee, and to return all Things to thee, even myſelf.

Send, my God! thy Holy Spirit to me, let it rule mine entirely. I reſign myſelf to this Spirit of Love and Truth; may he enlighten me this Day, that I may become meek and humble!

O Jeſus it is thou who giveſt me this Leſſon of Sweetneſs, and Humility; no other can teach it, as every one elſe is imperfect and proud, it is you then who muſt inſtruct me: O, good Maſter! you condeſcended to teach me by your Example; what an Authority! I have nothing left but with confuſion to adore and imitate the Son of God who deſcended from Heaven upon Earth, and took a body of Earth to expire on a Croſs and make me bluſh for Pride; he who is all, empties himſelf of his Glory, and I who am nothing will needs raiſe myſelf above all things. O, Folly! impudent Vanity, diabolical preſumption Lord, ſay not only be meek and humble, but likewiſe make me ſuch. It is ſufficient to know that thou wert meek and humble, to conclude that, I ought to be ſo. After ſuch an Example who ſhall dare to excuſe themſelves from the practice of theſe Virtues?

Virtues? Shall a Worm of the Earth do ſo? a Sinner who ſo often hath merited for his Ingratitude to be thunder-ſtruck by thy Juſtice.

My God! you join together *meek* and *humble*, becauſe Humility is the ſource of true Gentleneſs, Pride is always fierce, impatient, raſh; he who really deſpiſes himſelf, is content that others ſhould do ſo too; he who thinks nothing due to him, can never ſuppoſe he is ill-treated: There is no true Meekneſs from Conſtitution, it is Softneſs, Indolence, or Artifice that is miſtaken for it; to be meek to others, we muſt firſt humble ourſelves.

You add, my God! *meek and humble of Heart*, to ſhew that it is not only a Humiliation of the underſtanding from Reflection, which is ſufficient; but an Humiliation to which the Will conſents to glorify God by it; it is a pleaſure in annihilating it ſelf before God, to receive its cure from him only: It is a Deſtruction of all confidence in our Underſtandings, natural Courage and Virtues; to ſee our Miſery and be in Deſpair at it is Pride, and not Humility; it is becauſe we cannot bear the mortifying ſight. You promiſe me, O Saviour! that in Humility I ſhall find reſt to my Soul, alas! How far have I been to ſeek this reſt, I ſought for it in my mad and turbulent Paſſions; I ſought it in the vain Imaginations of my Pride. Pride and Peace are incompatible: Pride wants what it hath not, and to aſſume what it is not. It elevates itſelf perpetually, and God as conſtantly reſiſts, in order to humble it, by the Envy and Contradiction of other Men, as well as by its own Faults, which ſometimes it muſt feel: Unfortunate Pride which never can taſte the Tranquillity of the Children of God, for they are humble, and little in their own Eyes. My God! how good art thou in making me deſire Humility; but it is not ſufficient that I wiſh for this Virtue, render me worthy of it, by conquering my Pride; ſubdue it in every Inſtance: Take from me all earthly and ſpiritual Pride, break my Bonds aſunder, and make new ones, which may fix my Soul to thee. How have I

merited.

merited this Favour, to ſay this from my Heart? I who have trampled upon Inſtruction, and paid thy former Goodneſs with Ingratitude. My Miſery was my only Merit, that excited thy Pity. Shall I heſitate a Moment after this, between thee and the World? The World which would loſe me, and you who would ſave me. Shall I reject thoſe Croſſes which you preſent with ſo much Love to me? In order to deliver my Soul from Maladies, far more terrible than any the Body is liable to.

O Lord! I ſurrender myſelf to thy Mercy. I deſerve to be delivered up to thy Juſtice, if it pleaſe thee to correct me, I kiſs the Hand that Wounds me; I ſhall think myſelf ſpared, and gently treated in thy Chaſtiſement; do with thy worthleſs Creature as thou pleaſeſt, I have no Will but thine, I will praiſe thee even in Miſery; I ſubmit to thy Will in all Things, *Jeſus*, who art my Love, my Life.

Some Advice to Governeſſes.

THoſe who teach others muſt firſt learn to ſubdue their own Paſſions.

Education is the correcting of fallen Nature, and ſhe who hath not by God's Grace ſubdued her own, is not yet fit to correct others.

The principal Part of Education is, to inſinuate into tender Minds the Love of God and Virtue; and as we learn beſt, from thoſe we love moſt, the firſt Step to be taken in Education is to make ourſelves loved. Let all Inſtruction then, be given chearfully, kindly, tenderly, mildly; leſt by our defects we prejudice thoſe we ſhould inſtruct againſt what we teach them. Shew Children in a lively and good humoured Manner that you adviſe them for their own Sakes, and not to ſatisfy your Humour, which never will mend theirs; that you correct them with Regret, and encourage them with Pleaſure: Do not ſuppoſe that they are always inattentive thro' Deſign; ſome have ſlow Parts, and all are giddy. Children are clear enough ſighted to diſcern whether you or they are in Fault, would you mend

mend theirs, you muſt be patient ; and perhaps Diſcernment and Tenderneſs, are as much wanting in Teachers, as Attention and Docility in Scholars. All Things are eaſy to thoſe who know them, nothing ſo to thoſe who do not. We were once Scholars, and perhaps as dull and perverſe as thoſe we now teach ; but ſuppoſe you ſhould ſuddenly gain your Point by Severity, and loſe their Hearts, in that Caſe is not every Thing loſt ? Will they not, like bent bows return with greater Violence to their former Inclinations, when the Reſtraint of a few Months or Years is over ; but when the Head is convinced and the Heart gained, the Work is done for ever.

If Children come to you from harſh Parents, and you are gentle and good-natured to them, they will love you and all you teach for your Sake.

If from tender Parents, and you are harſh, they will hate you and every Thing you teach.

The more Defects you ſhew, the fewer can you correct ; to be Miſtreſs of others we muſt be ſo of ourſelves.

Let them experience, that a meek and quiet Spirit is of great Price. Teach them all Virtues by Example ; your Wiſdom muſt be from above, firſt pure, then gentle, eaſy to be entreated, full of Mercy and good Works without Partiality, without Hypocriſy. Inculcate, that to be honourable, they muſt be uſeful, that no Employment is mean that is of uſe ; ſet before them our Lord's Example, who waſhed his Apoſtle's Feet, and commanded us to do the ſame to each other.

Teach them that it is more honourable as well as more bleſſed to give than to receive ; and that in order to this, we muſt be frugal even in the higheſt Stations and Fortune : Eaſe, Affluence, Generoſity, Juſtice and Charity are the lovely Offſprings of this humble Virtue ; as Want, Anxiety, Injuſtice, Avarice and Hardneſs of Heart, are the neceſſary Conſequences of careleſs Prodigality. The Mind of a Prodigal reſembleth his Manſion, where the vain Glitter concludeth in an Habitation for Beggars and Owls,

Owls, but the Perſon who with Order and Skill conducteth his Affairs, like the Sun, bleſſeth all within his Influence, and himſelf is not impoveriſhed thereby.

Never ſhew a fondneſs for Beauty, Finery, Fortune, Titles or any Vanity before them; teach them to be ſecret and diſcreet, ſhew an Abhorrence to the leaſt Inſtance of Inſincerity. Children will be inſincere if not permitted to ſpeak their Minds freely: Let there be ſtated Puniſhments in the School for certain Faults: Let Lies, Malice, Anger, Envy, Falſhood and Ill-nature never eſcape condign Puniſhment, which never ſhould be inflicted by paſſionate Expreſſions or Blows, and ſeldom by Whippings, as theſe may be conſtrued to proceed from Paſſion, and none others can; for the former they will blame you, for the latter themſelves.

Children ſhould be dealt with, as we would be dealt by. We wiſh that our Lives may be made agreeable, that our Inclinations may be conſulted, as far as it is conſiſtent with our Intereſt; deal thus by them: Trifles pleaſe or diſpleaſe them, but it is no trifling Matter, whether you gain or loſe their Hearts. Above all Things give them a Taſte for Reading, and then by laying good Books in their Way, they educate themſelves. Let their Work and Studies be for Uſe not for Parade. Fear not to loſe Reſpect by Familiarity; Reſpect followeth Eſteem and Love, and not Conſtraint; you can only cure their Faults by knowing them; you can only know them by Familiarity with them: Encourage them to confide in you, be not ſtartled at their Faults, or they will not ſhew them to you; we only open our Hearts to thoſe we love, and none but ſuch can mend them: Permit the Children intruſted to your Care, to be as little as poſſible out of your Sight or Hearing, as they will hurt each other if you do.

For Children left to themſelves even in Play will catch each others Faults. All that hath been recommended is conſiſtent with the moſt ſteady and regular Conduct, for ſteady and regular you muſt be, or you

do

do Nothing: Make the Children do as much as poſſible for themſelves, let them wipe and fold their Cloaths, and keep their Perſons perfectly neat; uſe them to aſſiſt each other; be not ſevere for Trifles, ſubdue in them by God's Grace, every Inſtance of Pride and Vanity; let the proud Child ſubmit to the loweſt Employments, till humbled, and let the humble Child be pleaſed in all Things: Teach them to ſpeak low and ſlow; diſcourage Pertneſs, which often is a fault in publick Education; faſhion them to graceful Geſtures, Carriage and Gait, make them polite: The Foundation of good Breeding is Charity and Humility, not to Offend or aſſume, and a Deſire to pleaſe is good Breeding. With theſe an eaſy natural modeſt Behaviour is more agreeable than what is called a pretty Manner, for Nothing affected can pleaſe. Play with them, forget the Miſtreſs and be their Companion; at the School Hours, your Inſtructions will enough remind them that you are their Miſtreſs, and that is ſufficient. Tire them not with Reading, make them ſometimes leave off when they have an Inclination to proceed. Reflect how great will be your Reward for the exact Diſcharge of your Duties, as you educate theſe Children they will educate theirs; and ſo on till time ſhall be no more: And if you thus turn many to Righteouſneſs, you will ſhine as Stars for ever, for ſo doing; and when the great Shepherd ſhall appear, you, with other Shepherds, will receive a bright Crown which fadeth not away, reſerved in Heaven for your Labour of Love. Therefore ſerve as to the Lord and not to Men; think not of your Penſions or Perquiſites, ſo much as that the moſt important, the moſt honourable of all Employments is committed to your Care, the forming the Minds of the next Generation, to avoid (as far as in you lyeth) all the Faults of this, by endeavouring that thoſe under your Care, may become Bleſſings to the World in every Station of Life and bright Angels to all Eternity.

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